

VOL. XXX

No. 2

# THE AMERICAN MCALL RECORD

Devoted to the  
interests of the  
MCALL MISSION  
IN FRANCE

• issued  
February - April  
October - December

APRIL  
1912

THE AMERICAN MCALL ASSOCIATION  
1710 CHESTNUT STREET PHILADELPHIA

# THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October  
and December.

BUREAU, ROOM 21, 1710 CHESTNUT STREET  
PHILADELPHIA, PA.

SINGLE SUBSCRIPTION, Four numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES, twenty or more subscriptions; To one address, 15 cents a year; to separate addresses, 20 cents a year. Club rates do not include the Annual Report.

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# The AMERICAN McALL RECORD

VOLUME XXX

APRIL, 1912

NUMBER 2

*Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.*

THE TWENTY-NINTH ANNUAL MEETING  
of the  
AMERICAN McALL ASSOCIATION  
Will be held in the Third Presbyterian Church  
Corner of Fifth Avenue and South Negley Street, Pittsburgh, Pa.  
on May 8th and 9th, 1912

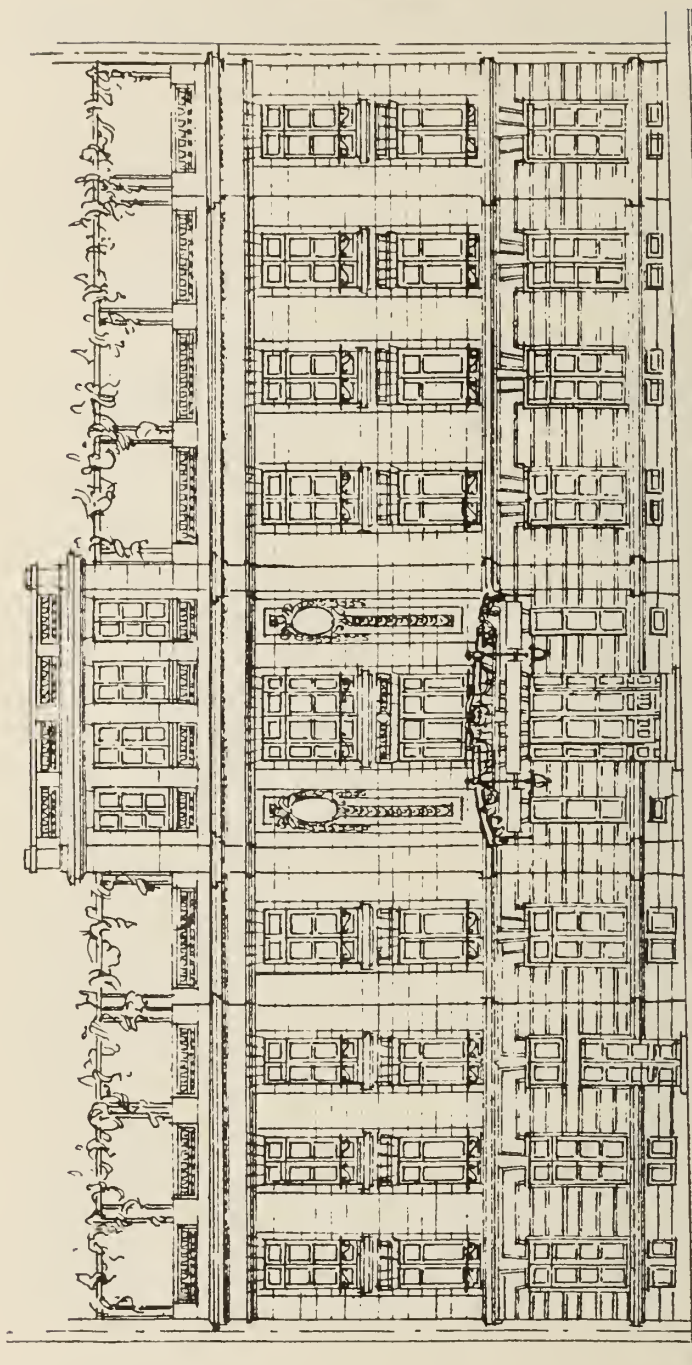
The speaker on Wednesday evening will be the Rev. Chauncey W. Goodrich, formerly pastor of the American Church in Paris.

The Chairman of the Hospitality Committee is Mrs. Moses Atwood, 946 Allegheny Avenue, Northside.

In the January meeting of the Board it was voted on the recommendation of the Publication Committee "that THE RECORD bear the date of January, March, May and November (instead of December, February, April and October), coming out about the middle of the month before, the change to begin with the issue for November, 1912, which will therefore appear about October 15th, bearing the date November, 1912."

Wonderfully telling are the rose-colored hand-bills of invitation to *La Semeuse* (No. 3) the new Paris portable hall. It stands on a vacant lot in the extreme southeast amid a dense unchurched population. The hall was opened Sunday, March 9th, with a temperance story by M. H. Merle d'Aubigné, illustrated by stereopticon pictures. M. Sainton, our automobile evangelist, is in charge.

The Thirty-ninth Annual Report of the Mission (published last September) shows in that year 11,547 religious meetings were held, 12,985 visits made in homes; 6562 Bibles or Scripture portions, 3040 hymn books, 86,040 newspapers, and 113,960 tracts sold or distributed.



Façade on Rue Pierre Levée  
Plans for Salle Republique, Paris

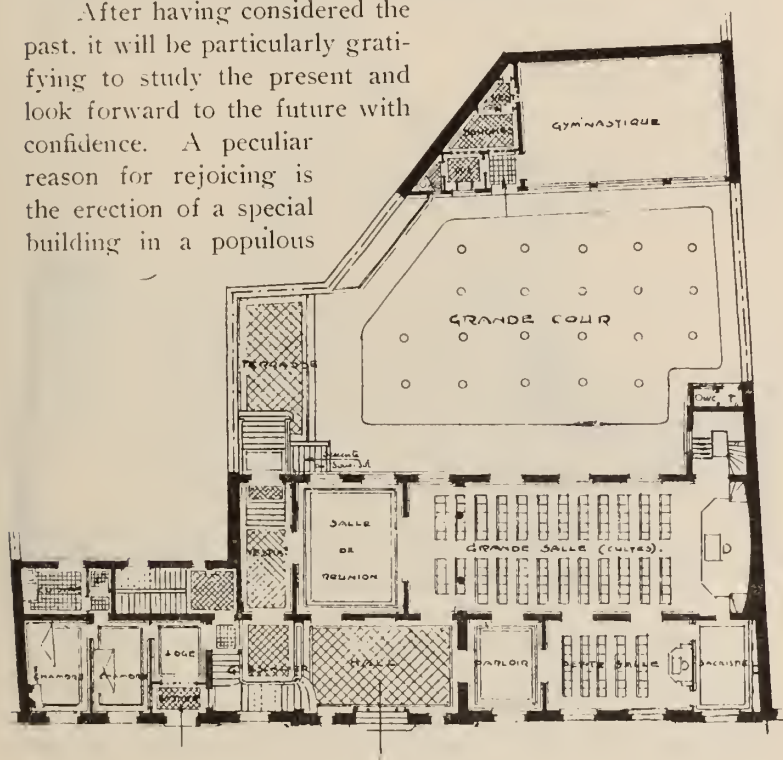
# AN INVITATION TO PARIS FOR JUNE 30TH

LETTER FROM M. BEIGBEDER, DIRECTOR OF THE MISSION  
POPULAIRE

DEAR FRIENDS OF THE *Mission Populaire*:

You are aware that it was in 1872 that the Reverend Dr. McAll opened his first Mission Hall in Paris. Accordingly it is now forty years since the foundation of the McAll work, and it is right that we should not let the date pass without serious attention, were it only for the opportunity it gives for reviving sweet memories and giving glory to Him who has permitted "a great work" to be done for Him.

After having considered the past, it will be particularly gratifying to study the present and look forward to the future with confidence. A peculiar reason for rejoicing is the erection of a special building in a populous



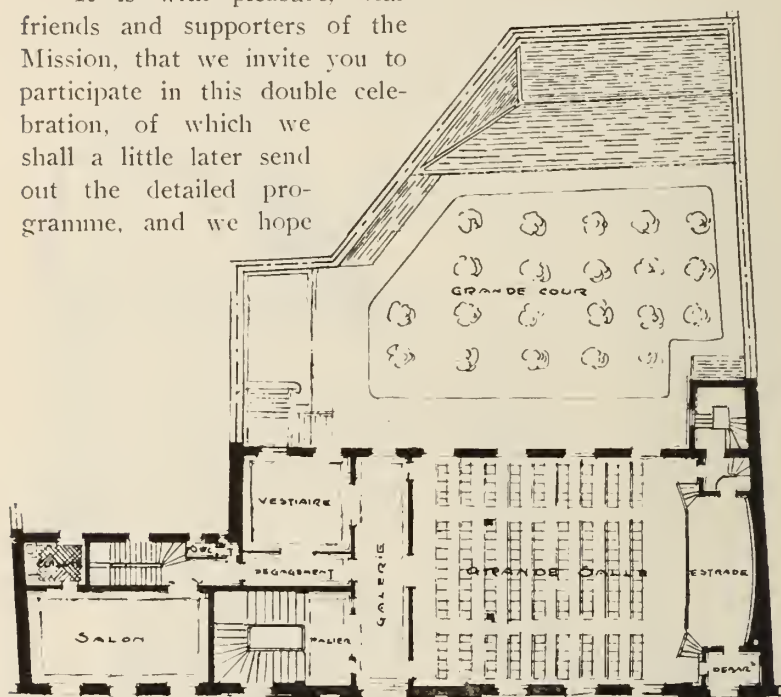
Plan of Ground Floor\*

\*For the detailed description of this plan and of those on the next two pages, please see article in the December, 1911, number, pages 3 to 5.



quarter of Paris, not far from the Place de la République, thanks to the liberality of our American friends, who have subscribed \$100,000 for this purpose. It has seemed to us that it would be of advantage to postpone this year the date of our annual assembly, that we might at the same time celebrate the Fortieth Anniversary of the foundation of the work and also inaugurate the new building. The last week of June has been selected as most convenient for all.

It is with pleasure, dear friends and supporters of the Mission, that we invite you to participate in this double celebration, of which we shall a little later send out the detailed programme, and we hope



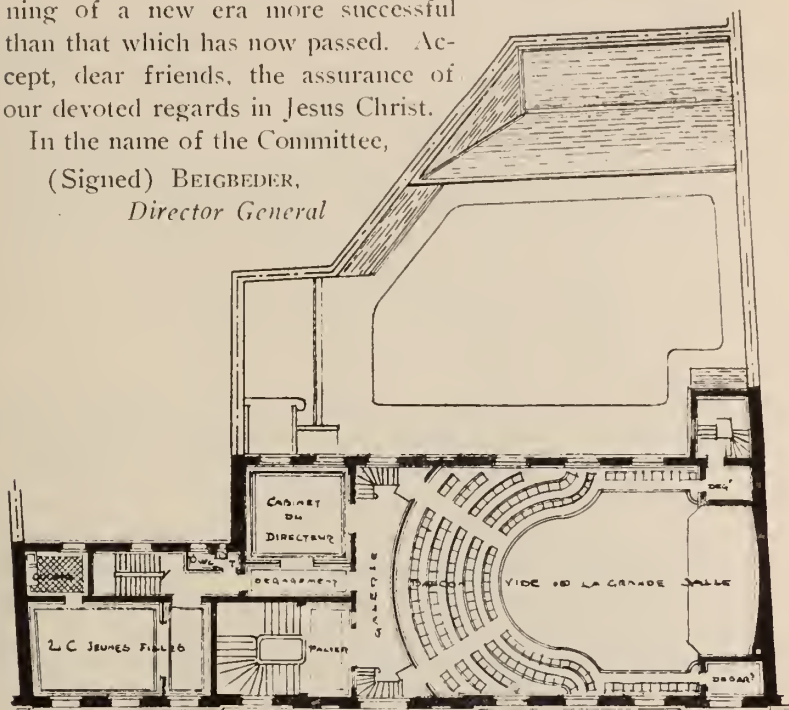
Plan of First Floor

that, notwithstanding the obstacle of distance, you will come to us in large numbers. All of us here, members of the committee, directors and assistants of the work, habitués of our halls, will be peculiarly happy to become acquainted with our Christian friends from beyond the sea, who with unwearying fidelity have never ceased to coöperate most generously toward the evangelization of France in general and of Paris in particular.

With you we entreat our God, who has so visibly blessed this work until now, to favor our gatherings with His benediction, to the end that this year of Jubilee shall be as the beginning of a new era more successful than that which has now passed. Accept, dear friends, the assurance of our devoted regards in Jesus Christ.

In the name of the Committee,

(Signed) BEIGBEDER,  
Director General



Plan of Second Floor

P. S.—Notwithstanding our most assiduous efforts, there is some doubt of the building's being completely finished by June, but it will be sufficiently near completion to give everyone a satisfactory idea of its final appearance and purpose.

Not all our readers are aware of the fact that the McAll Evangelist in the seaport town of Saint-Nazaire (at the mouth of the Loire) M. Corby, was formerly a Roman Catholic priest. He had been for some time director of our work in that town before, on March 6, 1910, he was consecrated to the ministry of the Reformed Church in the "temple" at Nantes. It will be remembered that *La Semeuse No. 2* was in Saint-Nazaire until its removal to the South of France.

### WORKERS AND CONVERTS

An outstanding witness to the importance of the McAll Mission is the character and standing of the men who throw in their lot with it. "You draw the good men; they flock to you from all quarters," said a leader in the Methodist Mission in France to one of the McAll workers. Such men as Pastors Nick, Peyric, Biau, Merle d'Aubigné and others of the Reformed Church; de Grenier-Latour, of the Free Church; Georges Gallienne and Elie Gounelle, of the Methodist; Vautrin and Malan, Baptist; Fleury, Salvationist; Bach, Lutheran; Cordy, Roman Catholic; Tricot, anarchist—in what other mission in the world is there a brighter galaxy of ability, or one so clearly foreshadowing that religious unity for which our Saviour prayed!

Naturally, a work constituted with such a group of workers must take high rank among the Christian people of the country. Not long ago our Director, M. Beigbeder, was present as a delegate from the Free Churches at a synod or convention of French Baptists. Replying to M. Beigbeder's address, Pastor Saillens, who was presiding, said: "You are not only representing the Free Churches here, but the McAll Mission, and as such you find yourself among friends. A number of the members of this assembly have been gained to our churches by the McAll Mission." Then, turning to the congregation, he said: "Might I ask those who have joined the [Baptist] Church through the McAll Mission to rise?" Fully half of those present rose.

A long list might be made (for instance) of those who have joined the Baptist Church from Pastor Merle d'Aubigné's hall in the Rue Nationale. These, however, were for the most part converts of fifteen or more years ago. Since then a moribund Reformed church much nearer to the Rue Nationale has been revived, rebuilt and fully reorganized, with boys' and girls' guilds, women's societies, boy scouts and a very energetic and active Blue Cross Society, and it is not to be wondered at that recent converts of the Mission prefer a church only fifteen minutes away, to one at half an hour's distance. This is one among several reasons why the three Baptist churches in Paris have not recently received so many



accessions from the Mission as they once did. Another and perhaps more cogent one is that in the various modifications to which the Mission has in recent years been subject, we have no longer a hall in the near neighborhood of any of the three Baptist churches. In fact, with the converts of the McAll Mission it has almost never been a question of denomination, but of proximity when the time came for seeking church membership. Many a McAll convert may be found in Methodist, Lutheran and Reformed churches. There was one year when, of thirteen accessions to one of the Free Churches, ten were from the McAll Mission.

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### THE FORTIETH ANNIVERSARY IN PARIS\*

By H. MERLE D'AUBIGNÉ

During the early part of the year 1872 the inhabitants of Belleville might have been surprised at meeting two strangers, distributing a printed prospectus, unlike those usually seen in that neighborhood. These were a gentleman, tall, with a white cravat and black clothes of clerical cut, and a little lady of rounded figure and smiling face, evidently his wife. Their strong British accent in offering these leaflets pointed them out as from across the channel. The leaflet they offered was an invitation to the public to attend, on the following Wednesday evening, January 17th, at eight o'clock, a meeting at No. 13 Rue Julien Lacroix.

Who were these new style show people?

You will have recognized them. They were the Reverend and Mrs. Robert McAll.

When Mr. McAll came to Belleville he had passed his fiftieth year; he knew little French, as his first prospectus shows,—announcing that *des magasins illustrés* (illustrated

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\*By an interesting coincidence the same mail which brought the following article to the Editor's desk brought also a letter from an unknown person in the Northwest asking for "a history of the McAll Mission." But for that letter, the opening paragraphs of this article might have been omitted as containing facts too familiar to need repetition. But are they so familiar? Since that day forty years ago a generation of loyal subscribers has grown up among us who are doubtless ignorant of the details here narrated and who, as well as our unknown correspondent, will be glad to know what were the initial steps in this great work.—EDITOR.

stores or shops) would be distributed in the hall. However, that was a small matter. Mr. McAll, a faithful follower of his Master, had come to seek and save the lost. On the evening of the 17th of January, with throbbing heart, Mr. McAll, accompanied by his devoted wife, arrived at the little shop, transformed into a meeting hall, in the street of St. Julien Lacroix.

They had had much to discourage them in this undertaking. The policeman had assured them that the communists, who were the principal inhabitants of that quarter, would give a clergyman or any of the *bourgeoisie*, a good beating. When he had laid his plan before the French pastors they had been more compassionate than encouraging. Can we who know the story of Paris during the two previous years be surprised at that?

The worst of the matter was that the tongue of Molière and Victor Hugo is not mastered in a week, and that Parisians, even those of Belleville, are purists where their native tongue is concerned; more so, for example, than the Bassutos or the Congolese. The fact does not daunt these good people: the door of the hall is opened: the people begin to look around with an air of defiance, but at least two score file into the room. The meeting opens with hymn singing, in which they are invited to join. Mr. McAll reads a few passages from the Bible and selections from tracts; at this first meeting he does not attempt to give a word of his own composition.

Four days later, Sunday, January 21st, more than a hundred workingmen filled the hall, and Mr. McAll preached his first "little sermon" in French, on the text: "God hath made known his love toward us, in that while we were yet sinners Christ died for us." At the end of the meeting, after many hand-shakings, Mr. and Mrs. McAll returned to their little Belleville home cheered and contented: strong conviction and Christian love and courtesy had conquered hatred of class and race; he had made good in spite of Parisian gibes and light raillery, and the "Mission to Workingmen," as he named it, was founded.

The grain of mustard seed sown between the paving stones and amidst the rubbish heaps of Belleville grew rapidly;

four months later the Mission could count four halls in Paris—those of Belleville, Charonne, Ménilmontant and Montmatre; and a number of pastors—Revs. Theodore Monod, Georges Fisch, Armand Delille, Robin, and Gaubert—had come to his aid.

From Paris the Mission spread to Marseilles, Lille, Rouen and other places. It has enlarged its staff and buildings, and along with the humble shop-hall, like that of Ménilmontant, it now has also spacious buildings with large halls like those of the "*Maison Verte*" and of Grenelle; the Gospel is proclaimed along our rivers and canals in floating chapels—the two missionary boats; it penetrates neighborhoods where there is no place of worship by means of four portable halls, and the good seed is sown in country fairs by means of the automobile Mission!

On Wednesday, January 17, 1912, the Mission celebrated its fortieth anniversary.

The General Director, Mr. O. Beigbeder, had the happy thought of inviting his fellow-laborers to an *agape* (love feast) in the Grenelle Hall, which was erected and given to the Mission by the venerated and venerable Mr. Louis Sautter, one of the first lay helpers of Mr. McAll. Ninety-six guests joined Mr. Beigbeder in this fraternal repast. At dessert our host referred to the humble beginnings of this good work forty years ago. This was also the twentieth anniversary of his own meeting with the founder, who died at his post "defending the breach in the walls" a little more than a year after that meeting. Mr. Beigbeder then announced that the *official* celebration of the Fortieth Anniversary of the Mission would take place in the last week of June, in order that our English and American subscribers might be present. At that time will also occur the inauguration of the new *Salle Centrale*, which we owe to American generosity, now in course of construction on the Rue Pierre Levée and Avenue de la République.

M. Beigbeder then asked some of those longest in the service of the *Mission Populaire* to tell us about the early days of the work. Pastors Saillens, B. Couve and Bach, the latter the President of the Mission Committee of Administration,

responded. Mr. Eugène Réveillaud, Senator, a favorite speaker in our Mission meetings, gave some reminiscences, as did the artists, Messrs. Burnaud and Christol. The former still continues to use his brush in the service of the Gospel, and the other, who long ago left our ranks for a long missionary service in Africa, has now returned to us. Then came Rev. Samuel Anderson and Dr. Hastings Burroughs, two Englishmen who have become Frenchmen, like Mr. McAll, for the love of souls. They always have their hand at the plough, one is a great distributor of the Word of Life, the other a physician, serving equally the bodies and souls of those to whom he has given his life. The Rev. M. Kech had passed from our service to the foreign field, but has now returned to us, Mr. de Rougemont, who inherits the gift of loosening purse strings, which the founder of the Mission enjoyed, both spoke and finally, representing the women who have unsparingly aided the Popular Mission among women, came Madame Dalencourt, who came to us from the Church of Rome. She emulated Mr. McAll in her devotion, helping him in the early days of the Mission, still continues her blessed work in our most needy districts.

It would take too long to sum up here the memories recalled by these laborers of the early days. Let it suffice to dwell with Messrs. Saillens and Couve on the two motives which characterized the Popular Mission. Doubtless it was not the first effort made to evangelize Paris. Under the Empire Léon Pilatte had opened a meeting hall for working men, which was soon, however, closed by the Police. The *Société Evangélique* had founded the Chapels of Ste. Marie and St. Antoine, and the Rev. Armand Delille had preached the Gospel (in French) in the English Chapel of the Rue Royal. But Mr. McAll carried his message from the church and brought it as near as possible to the street, and thanks to newly won tolerance, and the sorrows lately borne by the Parisian people, he was allowed to keep on. The people heard him, and his helpers, gladly. These helpers, as Mr. Couve emphasized, belonged to many differing Christian bodies, bringing together in loving service those who until now had barely touched elbows. Those who had merely tolerated each other now

learned to love one another truly. Thanks in part to the McAll Mission there has come a change in the attitude of the various churches of Christ toward each other. A common effort, souls saved, a drawing together of servants of the same Master, this in a few words is the message of the *Mission McAll populaire* in 1912. "These forty years the Lord thy God hath been with thee." May we be led step by step until the whole land of France may "be full of the knowledge of the Lord as the waters cover the sea."

### "ALCOHOLISM" IN FRANCE

In 1873 the word *Alcoolisme* had not found a place in the dictionary of the French Academy.

Under the Empire a certain restriction was placed by the Government on the number of drinking places allowed in the country, but only on the ground that they were centers of influence against the existing form of government. This was retained under the Republic for a time, but in 1890 all restrictions were removed, and no kind of hindrance was placed in the way of the drink-sellers, so that the number of drink-shops increased enormously. While in 1889 there were 365,875 drink-shops in France, in 1909 they had increased to 497,898, and the wholesale dealers in drink had increased from 24,693 to 33,770 in the same period. Thus while the population hardly increased during this time, the facilities for obtaining drink had increased more than thirty-three per cent.

In Paris there are eleven drink-shops per thousand, in some streets there is a *débit* in every third house. In Rouen, in a street of 150 houses, there are no less than seventy-five drink-shops! In Gouville, 1600 people drank 40,000 litres of alcohol in a year. In parts of Brittany and Normandy the children are daily given brandy soup. In the Auge agricultural laborers and fishermen, husband and wife, are paid partly in money and partly in alcohol. Each one receives a quart of cider for every franc, and a litre of brandy for every twenty francs earned. There are also some employers who pay nearly the whole of the salaries and wages in tokens (*bons*) for so much alcohol!—*London McAll Mission Record*.



## FOE? OR FRIEND?

FLORENCE ST. J. BALDWIN

What is the bearing of the new institutional work that is growing up in our McAll halls, on the evangelization of France?

Does it hinder or help the preaching of a pure Gospel to the people?

Is it Christ-like in its ministry of mercy? or does it detract from the honor of Him who "went about doing good"? In my conservative mind I asked these and many other questions, and I listened with mistrust and dislike, almost, to the impassioned appeals of our enthusiastic Secretary for money for what seemed unnecessary—club rooms, and gymnasiums, and playgrounds, and pool tables, and games and libraries. And I said, "Preach Christ to them—I do not *buy* them into the Kingdom"!

And then I went to France and saw. Listen, and see it with me!

In Fives Lille, a suburb, dirty, poor, inhabited by mill hands and factory workers, with narrow, noisy streets, and poor, crowded homes, I came upon the "Home of the People," our big, clean, crowded, cheerful *Solidarité*—our Institutional McAll Hall. Out of the bad, saloon-lined street, into the paved and walled court, where the boys cheerfully kicked a big ball, as they stalked round on stilts like so many cranes. Inside, little boys played parlor croquet on a table, and amused themselves with other games. With pride they showed me their gymnasium, and said it was given the Hall by a Lille man, come to wealth after a boyhood of work, because he felt the "Home of the People" was one of the best powers in the suburb for the uplift of the people. And he was not a Protestant. Time for Sunday School came, and the young people gathered in the big Central Hall, the heart of every one of our institutional buildings, for service. Above them, in a room of their own, the men were having their Bible study. Down stairs, across the court, the babies were being taught the words of the Saviour of us all—"Suffer them to come unto me." In a corner room was crowded the Temperance Legion, pledged to abstain from the worst peril of modern France, and taught by an enthusiastic medical student from the Lille University. The

girls had their quarters, too, where in the week time they sew on their trousseaux and on Sunday learn of the Christ—an institutional work, a Christ-filled work, a *Solidarité*—a House of God. Does it not seem so?

Come with me once more and visit our one Institutional Hall in Paris, the *Maison Verte*. The Bible woman will meet us, and walk with us through the pretty entrance court-yard, with its fountain, and its seats, where whole families assemble out of the hot streets, and sit and visit together before it is time to go in the great central Audience Hall, and listen to a pure Gospel "preached to the poor," and to many who "labor and are heavy laden." In they come, from the pool-room upstairs—leaving unfinished games; children from their swings in the playground, women with babies—into *their* hall, *their* home, *their* best loved club! a Christian club-home. Is that a bad combination? What do they mean to us here in favored America? Club, literary, educational, working, amusement—this is their one club for all these. Home! think of a language with no literal word for Home—*Foyer*, their nearest approach—and then think of this Christian home open to them at all times! Here the mothers come to sew and rest, and hear of Jesus. Here the girls come to be kept pure and trained to respect their bodies and their souls. Here the wild boys come and are drilled into Boy Scouts, and go out little helpers of their brothers. Here the children bring their daily lessons, and study, and are overlooked and helped, and make such fine progress in the Lycées that other parents beg that their children too may find a place in the study hour.

Did not our Master say, "Give ye them to eat"? And shall we say it is enough to preach the Gospel when on all sides our brethren, for whom Christ died, are slipping and falling, because no hand is stretched out to help? and no door stands open for them to enter where they may be safe from the terrible temptations of the streets? "Master, where dwellest Thou?" "Come and see." And if the Master dwell there, shall we not keep His Home open for His brothers and sisters? We, to whom He has given wealth, and talents, and love and His grace, and the knowledge of a Gospel of Good Tidings? Foe, or Friend, which is it?

## THE NOBLE RECORD OF FRENCH PROTESTANTISM

[Some weeks ago in *The Montreal Witness* appeared among "Letters from Readers" an attack upon French Protestantism, evidently motivated by an appeal in that paper for contributions to that cause. The letter called forth a number of extremely able replies, chief among which is the following by Mrs. Biéler, sister of our well-known fellow-worker and correspondent of the Paris Board with the American McAll Association, Pastor Henri Merle d'Aubigné and of Mlle Julie Merle d'Aubigné, who is now in this country speaking for the cause of Protestantism in France. We are glad to reproduce Mrs. Biéler's letter under the title given above.—EDITOR.]

(To the Editor of the *Witness*.)

Sir,—Allow me to voice the feeling of many amongst the readers of the *Witness* who are grieved and shocked by the insulting attack, written by a gentleman of Ontario, against French Protestantism in your last issue.

This is not the time and place to draw a full picture of the admirable work done by the French Protestants in their churches and charities, in their home and foreign missions, in their national and universal influence. I will only try to answer, in a few words, some of the most unjustifiable attacks framed by Mr. G. F. A.

*First*.—"As a Protestant body, the descendants of the Huguenots are practically dead."

Can a community be called dead, when after the severe trial of disestablishment it not only maintained its churches and its colleges, its Bible and Tract Societies, its Home and Foreign Missions, its asylums, orphanages and hospitals, but launched itself with renewed energy into the work of announcing the Gospel all over the country, by the leaflet and the poster, the automobile and the boat; the tent and the movable chapel, the theatre and the town hall, setting aside for that pioneer work her most eloquent preachers, and the men most imbued with sanctified enthusiasm?

*Second*.—"French Protestantism of to-day has no glorious dreamers, nor ardent enthusiasts."

What can Mr. G. F. A. know of France if he has never met or even heard of men like François Coilliard, the apostle of the Upper Zambesi, like de Pressensé, who stirred the Senate on all the great moral issues of his day, like Wilfrid Monod, whose sermons to crowded congregations in the Oratoire du

Louvre have the visionary accents of the prophets, and whose life is one heroic battle against the wickedness of his time; like Dr. Boegner,\* of whom a competent judge amongst the Montreal ministers said that he was the most soul-stirring missionary speaker he had ever heard; like Charles Wagner, author of the "Simple Life," who, regardless of form or comfort, always drives on the top of omnibuses, so as not to lose a chance for discussing religion and morals with the Paris *ouvrier*; like Pastor Boissonas, the director of the Home Missions, whose frail, infirm body seems to be devoured with the intensity of the flame which burns within him, as he gives himself, body, mind and soul, to the work of announcing the Gospel to his countrymen. And I could fill all the columns of the *Saturday Witness* with character sketches of heroic pastors, whose education and brains could have brought them to important and wealthy positions, and who have preferred to fight the battles of the Lord on five hundred dollars a year!

Can French Protestants be called cold and dead when, numbering less than half a million (the only exact statement in Mr. G. F. A.'s letter), amongst a population of thirty-nine millions, they are at the head of nearly all the social and moral progress of the land?

Who are the promoters of the Blue Star League, which stays the rising tide of alcoholism; of the Blue Cross Association, which has reclaimed hundreds of drunkards, of the Bands of Hope, which enrol so many children in the ranks of temperance? A handful of determined enthusiasts, who have worked miracles.

Who have been the founders of the Vigilance Societies which pursue impurity in its darkest recesses? Who are the impetuous young students who invade the low Parisian theatres

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\*Those who met Dr. Boegner in this country a year ago will be saddened to hear of his sudden death a few weeks since by a stroke of apoplexy as he was preaching for the cause of missions in the ancient Huguenot city of La Rochelle, France. At the Edinburgh Conference he won the heart of such men as Mr. John R. Mott, and his subsequent visit here revealed to many "the golden heart of the man and awakened the highest admiration for his quiet power." The Church of France and its Foreign Missionary Society, of which he was Secretary, will miss him sorely.—EDITOR.

to whistle down the immoral plays? Christian dreamers, but dreamers who have their wits about them.

Who are constantly infusing ideas of liberty and justice in the laws, and in the tribunals (Dreyfus case, Sunday rest regulations, prostitution of women and children, etc.), of fairness to oppressed races (Madagascar scandals, etc.), of hygiene (fresh air organizations, sanitary dwellings for the poor, etc.)? Protestants again, and they compose the advance guard of the nation to such an extent that the Catholics have spread a pamphlet called "*Le Péril Protestant*," showing the alarming increase of the Huguenot influence in the Government, the army, the navy, the university and the teaching profession in a country where they ought to remain what Mr. G. F. A. calls them, "a negligible quantity."

*Third.*—"In France we have but the pitiable spectacle of sectarianism transplanted from England." Of all Mr. G. F. A.'s accusations, this is perhaps the most striking.

Is there a church in the world that has more national basis and distinctive traditions than the church of the Huguenots, and is there anything so absurd as to speak of it as a sect transplanted from England? The Methodists and Baptists have, it is true, an Anglo-Saxon origin, but besides their being numerically feeble (about 60 churches between them, compared to 600 Reformed churches), they are, with few exceptions, liberal minded, and they work hand in hand with the other religious denominations.

Perhaps in no country in the world is inter-denominational co-operation more admirable than in France. The Baptist Saillens pleads for a movable tent for the evangelization of the Paris suburbs. Immediately he is assisted by the leaders of the Reformed Churches, all subscribe, sing, preach and work together during a memorable campaign, and the vast tent is packed night after night.

The Methodist Ullern asks for a movable tent for the evangelization of Savoy, the plan is immediately realized by the joint efforts of his friends belonging to all churches.

The Salvation Army could never accomplish its rescue work if it were not for the financial support of French Christians, and the noble McAll Mission would have been obliged



to shut every one of her halts, if it were not for the missionaries she enrolls from the ranks of the churches.

Interchange of pulpits, joint revival meetings, pastoral and other societies, Sunday School work; in short, all the different aspects of French Protestant activities, are permeated with a delicate care to avoid all friction, and a cordial, brotherly union that might be put up as an example in many lands. The opposition of the churches to the establishment of a McAll denomination\* is one more proof of French dislike for sectarian barriers. Needless to say that in all their joint activity, the one idea is to bring souls without faith and infidels to Christ, and that never a word is said to urge the hearers into any special denomination.

As to Jacques Bonzon's remarks about the "party spirit that frittered away the Protestant forms," it is an allusion to the split, which, after the disestablishment, separated the Evangelical Protestants from the Unitarians. Some deplore this schism, others think that the majority was right in adhering, faithfully, to its confession of faith, and to its conscience.

*Fourth.*—"French Protestantism has no large-hearted givers." French generosity may be insufficient amongst the peasant class, where very small gains and very heavy taxes enjoin rigid economy; it may be lax in the worldly class, only Christian by name, but how could French Protestantism spend millions annually on religious and charitable activities if these millions did not, with admirable generosity in the rich and heroic self-sacrifice in the poor, come out of French people's pockets? I will only give the instance of the fashionable church of the St. Esprit in Paris, whose church collec-

\*Madame Biéler was doubtless born at too late a day to be as accurate on this point as on all others covered by her admirable paper. There has never been any "opposition of the [French] churches to the establishment of a McAll denomination" because it was never for a moment Dr. McAll's thought to found one—nor even to found a single church. "The Mission feeds churches but does not found them" was his motto, and is still that of the McAll Mission, although in the providence of God several French Protestant churches have grown out of the Mission in places where no Protestant church had before existed. Not one of these, however, belongs to any new denomination. The church in Marquise near Boulogne (perhaps the first in the list) is an *Eglise Réformée*, the old Huguenot church, that at Grenelle in Paris is a Free (Reformed) church, and so if memory serves, is that of Bercy.—EDITOR, THE AMERICAN MCALL RECORD.

tions amount to 25,000 dollars every year. Of this sum she spends only ten thousand on her own church expenses, and on the salaries of the three pastors who minister to her principal congregation, and to her mission, and she devotes the other fifteen thousand to help the Synod to keep up poor struggling congregations in the country. Besides these collections, this church gives largely to missions and social reform schemes. You hear in France of rich ladies selling their jewels, of poor people giving up the luxury of coffee or street-car, so as to increase their missionary offerings. Statistics tell us that of all the Protestants of the world the French are those who give the highest average to Foreign Missions.

Before I close may I offer Mr. G. F. A. to send him a parcel of French religious periodicals, if he knows French enough to read them, and I challenge him to find one word that is uncharitable or sectarian from cover to cover, and may I express the hope that in future he will use his pen for a better purpose than slandering faithful servants of our common Master.

MRS. BIÉLER.

(*Wife of Prof. M. Biéler, of the Montreal Presbyterian College.*)

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### LA FRATERNITÉ OF NANTES

An extremely interesting illustrated booklet has lately been prepared by M. Emmanuel Chastand, director of the McAll Mission work in Nantes. It is entitled *Parmi les Bretons Œuvre d'Évangélisation* ("Among the Bretons, a Work of Evangelization") and contains an account of the varied activities carried on in the "Brotherhood House" (*la Fraternité*). These activities are many and varied, including Sunday and Thursday Schools, Young Men's and Young Women's Christian Associations, a Bible class with eighty members, prayer meetings, a Christian Endeavor Society, an *École de Garde*, a sewing school, a gymnasium, three temperance societies, a reading room and recreation room, a men's club for social studies, a dispensary, a sporting society, a company of boy scouts, and a brush factory for mothers, as described in the December number of the RECORD. Thus, as will be seen,

the Mission reaches all members of every family, offering to each father, mother, grown son and daughter, school boys and girls and little children, not only the religious but the social opportunities of which, being human, they stand in need. The illustrations show *La Fraternité* "our Christian Home in the midst of an intense working-class population" as the legend says, a Thursday School, the court and gymnasium, the *École de Garde* (two scenes), the Band of Hope, "a joyful battalion of about 100 abstinent children," a group of members of *l'Amicale*, the sporting society, the "mother's brush factory," and a group of men, women and children of all ages showing how "the entire working-class family comes to our Christian Home." M. Beigbeder, director of the McAll Mission contributes a preface, in which he attributes the striking success of the work in Nantes to three causes.

"1. The new building, which is much larger than the former one, containing in addition to the meeting hall a number of smaller rooms for various branches of work, besides a vast court and an open lot for a playground.

"2. The large place given to so-called social works, which produce excellent results when inspired by Christian love and directed with the constant purpose of bringing souls to Christ.

"3. The persevering zeal of him who directs the work and who devotes to it all his thought, strength and interest."

M. Beigbèder concludes by expressing the hope that M. Chastand's appeal will be heard by all French Christians who have at heart the advancement of the Kingdom of God in their Fatherland. The booklet contains a loose leaf with a form of subscription for "Honorary members of the Fraternity of Nantes." This booklet is being circulated in France with the Annual Report of the Mission.

It is interesting to learn from a recent French paper that a lecture on South Africa and Basuto Land was given last November 26th in the Fraternity of Nantes by Pastor Casalis of Le Mans before an attentive audience of two hundred persons.

**THE BONNE NOUVELLE**

S. DE GRENIER LATOUR

The small hamlet of St. Julien-Ecuise, not far from the town of Montchanin, is one of the most interesting visited by our Mission boat. From the opening of the campaign its population seemed to take a lively interest in our meetings. Men, women and children of all ages hurried, as soon as the evening meal was over, to fill the seats in the floating chapel, though they seem to belong to the artisan and mechanic class rather than that of agricultural laborers.

A majority of the men and boys work in the foundries and factories of the neighboring town of Creusot, and bear the reputation of being antagonistic to all religious ideas. A rumor was even circulated that they would blow up our boat. Wonderful to relate, not only was this menace unfounded, but the greatest sympathy and interest were manifested, and the hearts of the people in this group of hamlets seem to be more easily touched than in any of the other stations of our boat in this region.

I received special proof of their warm interest at the last two meetings over which I presided, Tuesday and Wednesday evenings, the twenty-fourth and twenty-fifth of January. It was very stormy, the roads soaked by incessant rains, and the Mission boat stationed nearly two miles from the railway station of St. Julien, and nearly half a mile from Ecuise. I had arrived at six o'clock Tuesday evening by the same train that brought the workmen home from the town of Creusot. Before half-past six that evening more than sixty persons were waiting in the rain on the bank where the boat was moored, for the doors to be opened. They opened at seven o'clock, letting in a flood of people. In an instant the boat was filled and a number of people had to remain outside. The following evening it would have been impossible to pack in even one child more; I estimated that there were present at least three hundred persons in the hall and on the deck of the boat, and a hundred more on the bank in the rain who wished to hear the Gospel message. We were therefore obliged to open the windows that they too might hear.

The hymns were sung with harmony and enthusiasm, and

for over an hour the assemblage listened with the most impressive silence and attention to the reading and expounding of the Word of God.

Afterwards I had the pleasure of shaking hands with a goodly number of the hearers. All thanked me warmly, some without doubt merely from courtesy, others with gratitude, saying, "This truly was a good evening meeting (*bonne soirée*)," or "How much good it does us to hear the things you have just told us about." A vigorous workingman, with a frank, open expression, shaking my hand warmly, said: "I was very tired when coming here, but now I am no longer so; I would willingly stay all night to hear a talk about the good God such as you have given." Such are the happy testimonies which prove again and again that the hearts of our French people are not insensible to the truths of the Gospel; these people are only ignorant of the truth, and we should be truly guilty to let so favorable a moment pass and not proclaim the truth to them.

The Mission boat, the *Bonne Nouvelle*, being no longer able to prolong its stay in this locality, Pastor Josselin, of Montceau-les-Mines, has hired a room in that neighborhood (of St. Julien-Ecuise), where he will gather into weekly meeting those persons who were not only moved, but convinced, and desire to understand more fully the Gospel truth. A good number of these people have expressed such a desire and have organized themselves to raise the small sum for the expenses of these meetings.

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## SUPERSTITION IN THE LIMOUSIN

### HOW TO GET HEALED

A small, one-roomed cottage where an old woman is busy at work. The floor is of mud, seldom swept. In the middle of the room is a large and heavy table, dirty in the extreme, on which are placed saucepans and other kitchen vessels. In the corner a kind of bed, covered with a few ragged blankets and old pieces of sheets. A shaky sideboard has on it the cracked service of porcelain and a few jugs. Some chairs, a bench, a crucifix, and two pictures complete the furniture of this sordid place.



The occupier, old and worn, yet still lively, her head covered with the usual handkerchief of blue cotton with red stripes, has a somewhat vacant appearance. She lives quite alone; she spins hemp all day long, and with her old-age pension is not badly off, as she spends but little on herself.

The old woman has a certain reputation in the villages around, for she has a special gift—she can “name the good saints.” That is a very remarkable gift; it descends in families, and is a secret. She can also turn away evil, and can do other wonderful things.

But what is meant by “naming the good saints”? will be asked. It is a consultation which must precede an act of devotion if one wants to be healed; it is something like consulting a specialist!

For instance, do you suffer from rheumatism in the limbs? You consult this old woman, and she will act thus: Taking a glass filled with water and a few bits of charcoal, she mutters some mystic words, then, dropping the charcoal, bit by bit, into the glass, she repeats the name of some place where healings are said to take place. If the charcoal remains on the surface she must begin again, and go on till the bit sinks to the bottom, mentioning the name of a place each time. If the charcoal sinks horizontally, it shows that you may pay your devotion by means of a substitute, but if not, you must go yourself to the place indicated. This consultation is free, but you are allowed to give anything you may feel inclined to offer!

Now, supposing that it is “Bon-Saint-Jean” that has been named, at St. Priest-sur-l’Aixe, a little village some sixteen miles from Limoges, you must be prepared to do as follows:

First, on arriving, you must give the woman who is occupied in the matter a donation of at least half a franc. You then wash your limbs in a little fountain, making the round of it three times and reciting your prayers, then rub your knees against the cross on the spot. Half a mile away, in a wood, is a stone about two yards high; this is the second station, and you go there, still saying your prayers, walk round the stone three or four times, and again rub your knees against it. On the top of this stone is a little purse, in which you must place

a "big sou" (two cents), a "little sou" (one cent), or—a pin. The third station is at the cemetery. There you go round the cross, and again rub your limbs against it, saying your prayers, and then make your way into the church, the fourth and last station, again telling the beads and rubbing the limbs—on the altar this time—and the matter is ended. You go home, healed—more or less.

While this is to bring about a cure, there is also a way of preventing illness. This is generally done at the fête of "Bon-Saint-Jean." On leaving the church, one gives oneself to amusement of all kinds, and the inns and ball-rooms swarm with people.

If one were to laugh at these superstitions before the ignorant people, they would put one down as not a Christian. Poor people, to be thus in such bondage and so little enlightened after all these centuries!

There are several places around us where these cures are said to be effected—Beynac, St. Armand, St. Victournien, etc.—J. Canet, in *The London Quarterly*.

## PROGRESS IN AMIENS

By CHARLES LOCKERT

It is now eleven years since the McAll Mission undertook to bring the Gospel to the people of Amiens. Here it met two hostile currents—Catholicism on one side and irreligious socialism on the other—both intolerant of every point of view but their own. They were both well manned and fitted out with well-directed *Patronages* or educational clubs for old and young.

Our methods of work are necessarily more modest. They consist of two weekly evening meetings, Sunday and Wednesday at eight-fifty for adults, and two Bible schools, Sunday and Thursday afternoons at two o'clock. The evening assembly gathers an audience of from fifty-seven to sixty-six hearers, the school sessions about thirty-five scholars, with whom regular visits to the homes of our attendants bring us into nearer relations.

The majority of our attendants form an earnest, assiduous nucleus. A number of the most earnest are now attending the

*Temple* (as the Protestant Church is called in France); some of these have asked to be admitted to church membership. The expression of this desire is always spontaneous, for it is my principle never to ask a convert of our mission to become a Protestant, but simply to become a follower of Christ.

For the past nine years a branch of the temperance society "The Blue Cross" has been established in our Amiens Hall. The first Wednesday of each month a religious service appropriate to this topic is followed by an administrative meeting under the presidency of a former Catholic, seventy-eight years of age, who is so entirely devoted to the good cause that his experience makes him young at heart. The younger members have joined the *Amicale*, or Friendly Temperance Society, with a Secretary, Mr. Auguet, under whose leadership they have organized, and give a semi-yearly evening entertainment, carefully selected and rehearsed. This good friend, Mr. Auguet, is one of the fruits of our Mission, rescued from atheism and intemperance. The treasury of this branch of the *Amicale* Anti-alcoholic Society is filled by monthly assessments and the sale of programs of the semi-annual entertainments. This fund they devote to the expenses of the Christmas tree for our Bible School.

Their evening meetings and the two entertainments hold their interest and attach these young folks to our Mission by giving them useful occupation for their evenings, and furthers the good done by our Mission Hall. It frees these youths from the desire for wrong activities and adds a precious element of healthy diversion to our series of meetings. \* \* \*

The fruits of our *Mission Populaire* for the people are manifested every year by classes for catechumens and for admission to the Reformed Church, consisting of the attendants at the meetings in our hall. The Christian Associations of young men and women belonging to the Reformed Church also include a number of our young converts in their membership. In a certain sense the Sunday-school of that Church becomes a station along the religious journey of certain of our pupils who have made their first stage in our Mission School, so that our work is one of the nurseries (*pepinières*) of the Reformed Church in our city. In return some of their

young people aid us by playing the harmonium and leading in the singing at the evening meetings and in the schools, as well as acting as teachers in the latter. The church takes up an annual collection for the benefit of our work, which yearly increases in amount. All this shows the increased interest and the strengthening of the tie that binds us Christian workers together.

I have had the heavy personal sorrow of seeing my dear wife and helper, after a long and painful illness, pass away from this world on the twenty-ninth of December last. During that season of trial a number of the regular attendants of the meetings gave their aid in helping, in relays, to care for and wait on my dear invalid, that my work in the hall and necessary visits outside might not entirely cease. And when the Lord took home to himself my dear companion and helper, these poor friends assessed themselves and bought a beautiful wreath to place on the bier to show their appreciation of her "who hath done what she could." They attended the services in a body and followed the bier to the grave, standing in a group at the committal service. \* \* \*

Among some of our regular attendants are some to whom Gospels and New Testaments are given as a reward for faithful and consecutive attendance on the meetings. These are much prized and given as birthday and Christmas remembrances to other friends who do not attend. Through these attendants I am able to distribute tracts and leaflets. Six hundred specially selected were lately distributed; five hundred and fifty-five were given out on November the first, All Saints' Day, at the cemetery in our quarter of the town.

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Pastor W. Monod preaching on *Ecce Homo* made a remark which well illustrates the mentality of France: "Not long ago, a speaker in a popular meeting uttering the name of Jesus was interrupted by a workingman who said, 'If you want to tell us of him, give him another name.' The other name is *The Man: Ecce Homo*." Our correspondent adds, "This is only too true, there are few here who can say, 'How sweet the name of Jesus sounds.' Jesus reminds of Jesuit. Difficult but great is our task."

## THE FOYER OF NEMOURS

J. COOREMAN

We are, as you know, chiefly engaged in a work of conquest here. The population among whom we work consists of nominal Catholics and unbelievers, who have formed an organization of Freethinkers, which system of unbelief raises an impenetrable barrier between its members and ourselves. Besides these two groups, there is another quite important body of materialists, indifferent to any kind of religious teaching, who from time to time are brought under our influence. This anti-religious type is not merely local, but is characteristic of nearly all the small towns of France. However, since we started our work under the name of the *Foyer* (Hearthstone) this name has been found attractive and we have met with more encouragement.

Our Bible School for children on Thursdays and Sundays (on Tuesdays, also, in summer) gives us much hope for the future, owing to the interest taken in the teaching by the children and some of the parents.

Some of the young men and women, former members of the Bible school, offer their aid as teachers, or rather monitors. Since the year 1907 more than two hundred (200) children have had religious instruction in our school, more than one hundred and fifty (150) have had at least six months instruction; of this number ninety (90) are still on the roll.

When we consider the reasons for the loss of numbers, we find three that are important.

I. The *first communion* of the Roman Catholics which take our scholars from us at the age of nine or ten years.

II. *Unbelief*: which attracts boys more than girls, at about the age of twelve years, and leads them to the attractive amusements and teachings of the atheistic "*Lay associations*."

III. The need of moral discipline: weakness in the character of some, who disobey their well-meaning parents, refuse to obey and will not submit to be sent to the *Foyer*, or to be controlled in any way.

We are nevertheless convinced that the Gospel teachings influence some of these, and the power of salvation holds a



goodly number of these little ones, in spite of the temptations, errors and unbelief which lie in wait for them.

Every Sunday afternoon we have first at 1.30 the Sunday School and also the meetings of the young people's unions, at 2.30 preaching service, at 4 o'clock recreation meetings, at 8.15 in the evening a revival meeting (*réunion d'appel*). A very regular group of people attend the afternoon preaching service at half-past two, and the evening service. We also have special meetings for the Temperance Union, and give to these all the publicity possible. At these meetings the attendance is more than doubled.

Every Thursday at five o'clock we have the children for religious instruction, followed by simple games and amusements, sewing, drawing or a walk.

On Tuesday, Mrs. Cooreman gathers some dozen mothers of families together for a sewing class, with reading aloud, ending with a little religious service. The mothers bring their own work. They have also at their own cost made up parcels of clothes, etc., to be sent to Basuto and Congolese children in our Foreign Missions. They also assess themselves regularly and thus these poor workingmen's wives raise money to give a Christmas fête to some neighboring village.

To carry the Gospel to those who will not come to the *Foyer*, we have made some special efforts. One winter eight public lectures were given in the hall of a hotel in this town by a former Roman Catholic priest. The audience began with two hundred and fifty (250) and increased to eight hundred persons before the last meeting. A series of meetings was also organized by myself in five villages of the neighborhood. In one of these we hired a little place where I held meetings for children as well as adults. We have seized every opportunity offered to present the Gospel: in the newspapers answering accusations against our faith. Again, at public conferences where our Saviour was reviled, I answered with the testimony of my own Christian experience.

Every winter we organize in our hall a series of meetings for spiritual retreat, when we pray especially for our regular attendants. These meetings are followed by a service of the Holy Communion.

## HOME DEPARTMENT

### Pittsburgh

By dint of good work in the past, the Auxiliary has established such a fine reputation that when we announced we would give an entertainment on February 29th, the social world of the city at once set down the date and proceeded so quickly to buy tickets that long before the day arrived, the five hundred we had printed were gone, and the demand far from satisfied. Mrs. William Frew gave us her beautiful home, Beechwood Hall, and there, on the 29th of February, the friends of the Auxiliary found awaiting them a very gracious hostess, charming assistants, and a wonderful reader, Professor Neil, who held a very critical audience enthralled for two hours, while he revealed to us the love secrets of "Lord Chunley." There was some charming music, too, and our alert President, Mrs. Spencer, planted good missionary seed that has since borne fruit, in and out of the city, by folding in each programme some McAll literature. The entertainment gave us an opportunity of telling the Pittsburgh public of the coming of the McAll Association in May, an event to which we are looking forward with pride and pleasure. Our city has many attractions, and we are eager to show as many as possible. The great Carnegie picture exhibit will still be here, with its paintings collected from all over the world. Our parks will be at their best, so that riding through them will be a joy. We have a wonderful "Zoo," a beautiful conservatory, and—but why enumerate? Enough to say, we are busily and happily looking forward to the good time coming, when we shall greet our fellow-workers in the cause which lies so close to our hearts—the evangelization of France.

ANNA PIERPONT SIVITER.

### Philadelphia

A large reception was given by the President of the Auxiliary on February 20th at "The Acorn Club." The Rev. Chauncey W. Goodrich, D.D., lately pastor of the American Church in Paris, and a member of the Paris Board, was the speaker. Notwithstanding many social engagements incident to Shrove Tuesday and a mass meeting held by the Civic Club, to which nearly all our women belong, the beautiful drawing-room of

the Acorn Club was filled to its utmost capacity, and all listened with delight, for an hour, to Dr. Goodrich's masterly address. He described the French characteristics, and the historical development leading inevitably to the present unchurched state of the nation, and then showed how especially adapted is the work of the McAll Mission to meet present conditions.

During the social hour after the address, many enjoyed conversation with Dr. Goodrich and sought further information. Not until he had to hasten to the six o'clock train to New York were the last of the guests willing to leave.

At the beginning of the meeting a telegram, sent by Mr. Berry, was read, expressing his prayer that every blessing might attend the gathering of the afternoon. A copy of his Fortieth Anniversary leaflet was handed to each guest as she left.

Incredible as it seems, more than one in the audience said that she had never before heard of the Mission, although Philadelphia is the birthplace and permanent home of the American McAll Association, and this Auxiliary is one of the oldest!

May the Field Secretary's petition be abundantly granted!

#### Buffalo

The season has been one of profit and pleasure in our Auxiliary. The program was prepared with the one thought in mind of getting as much information *at first hand* as possible during the year. We all realize how much deeper and more lasting an impression is made upon us by a statement that is accompanied by the expressions "I saw," "I heard," "This happened when I was present."

In November Rev. Chauncey Goodrich stirred our hearts by his illuminating recital of actual conditions, religiously, in France, and the imperative need for more funds and more workers to spread the news of salvation. At our January meeting "our" Mr. Berry made his annual visit to our Auxiliary and brought us a forceful and convincing message. No one would have imagined that he was really too ill to speak on that day, for his address was given with intellectual and spiritual vigor. Next week Mrs. Stark, the President of the Canadian McAll Association, comes to us to tell us of her summer

in France and her McAll experiences. Such favoring conditions have nourished our McAll plant and must surely bring about "a deeper rooting, a broader branching and more fruit."

ISABELLA M. HOLLAND,

*Pres. Buf. McAll Aux.*

**Orange**

At the February meeting of the Auxiliary an announcement was made that two gatherings of young ladies would be held on the 28th of February and the 13th of March, with the view of organizing a permanent club or class for the study of French history in connection with the McAll work.

The subject of the meeting of February 28th was the "Work of the McAll Mission," with the history of Mr. McAll. The subject of the second meeting is "The Work of the Orange Auxiliary at Desvres."

Eight young ladies were present at the first meeting, and there is reason to believe that the second will be attended by a larger number.

**New York**

For many years past one of the Vice Presidents of the Auxiliary (who is also a director of the Board) has prepared for the use of collectors and presented to the Auxiliary, a leaflet giving the most important facts of the existing situation in the Mission in France. That for the present year is unusually attractive, a four-page folder on Modern Methods, illustrated by a picture of one of the movable halls. The appeal is for \$6000 to support the New York work. Next year and always after we get into the new Salle République it must be for at least \$10,000 a year. Like all the other Auxiliaries New York will continually strive to reach an ever higher mark in collections for this Mission.

**Washington**

The first speaking campaign in six weeks of the Field Secretary after his illness was in Washington, where he made five addresses, stopping also for an informal talk to the Baltimore Auxiliary on the way home.

## IN MEMORIAM

Mrs. Frederic L. Danforth, a charter member and an Honorary Vice-President of the Buffalo McAll Auxiliary, entered into life eternal February 4th. For twenty-six years Mrs. Danforth consecrated her time, her strength, her home, her heart's best love and her means to the McAll Mission work. As the Senior Manager in the North Presbyterian Church, where she served her Master loyally and generously, and where she was greatly loved, she never lost an opportunity to win a new friend or procure a new gift for her "Beloved McAll." The doors of her delightful, commodious home swung wide in welcome to the Buffalo Auxiliary, and for a number of years the opening meeting was held there. "Our McAll Headquarters," we called it. The devotion of the members to Mrs. Danforth was reverential. Their admiration of her beautiful character—a rare combination of modesty and force, of gentleness and strength—created for them an ideal.

Mrs. Danforth's duties and responsibilities were all arranged so that it was possible for her to attend each year the annual meeting of the American McAll Association. Last May she planned to attend, but was restrained by her children, who realized that she was too ill to leave home. Impressed that her days of active service were numbered, Mrs. Danforth obtained the promise from two of her associate managers to care for the work that had been hers. Upon them her mantle has fallen. Theirs is the privilege to continue the labor of love for France that was so dear to her heart.

The memory of her beautiful life is our legacy. The influence of that life will go out and out in ever-widening circles even unto eternity's shore.

"I cannot say and I will not say  
That she is dead—she's just away!  
With a loving smile and a wave of the hand  
She has wandered into that unknown land,  
And left us dreaming how wondrous fair,  
It needs must be, since she lingers there!"

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—I. M. H.

Early in February, Mrs. Charles Frederic Hartt, for several years the efficient and devoted President of the Buffalo McAll Auxiliary, passed away in Cambridge, Mass., where she



had resided for the past nine years. Mrs. Hartt was a woman of rare intellectual and spiritual gifts. Her going from Buffalo brought sorrow to many hearts. Now that she has been called to her Eternal Home, her friends must find comfort in the truth that Heaven is nearer to them than Cambridge.

Friends of the Mission who are expecting to be in Paris the last week in June are asked to communicate with the Field Secretary, Rev. George T. Berry, 156 Fifth Ave., New York, for particulars concerning the celebration of the Fortieth Anniversary of the Mission and the dedication of *Salle République*.

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

JANUARY 17—MARCH 17, 1912

<b>MASSACHUSETTS, \$2,200.17</b>		<b>PENNSYLVANIA, \$1,647.59</b>	
Boston Auxiliary . . . . .	\$1,866 68	Chester Auxiliary . . . . .	\$90 00
Easthampton Auxiliary . . . . .	35 00	Easton " . . . . .	80 00
Pittsfield " . . . . .	75 00	Harrisburg . . . . .	25 00
Worcester " . . . . .	223 49	Philadelphia Auxiliary . . . . .	1,429 59
		West Chester " . . . . .	23 00
<b>CONNECTICUT, \$1,086.03</b>		<b>MARYLAND, \$525.00</b>	
New Haven, Special Gift . . . . .	\$1,000 00	Baltimore Auxiliary . . . . .	\$525 00
Norwich Auxiliary . . . . .	86 03		
<b>NEW YORK, \$7,231.38</b>		<b>DELAWARE, \$235.00</b>	
Buffalo Auxiliary . . . . .	\$150 00	Wilmington Auxiliary . . . . .	\$10 00
Brooklyn " . . . . .	25 00	Du Pont Memorial . . . . .	225 00
Ithaca Friends . . . . .	4 00		
New York Auxiliary . . . . .	1,792 38	<b>DISTRICT OF COLUMBIA, \$272.50</b>	
" " Special Gift		Washington Auxiliary . . . . .	\$272 50
for Expansion Fund . . . . .	5,000 00		
Rome Friends . . . . .	10 00	<b>MISSOURI, \$50.00</b>	
Rochester Auxiliary . . . . .	250 00	St. Louis Auxiliary . . . . .	\$50 00
<b>NEW JERSEY, \$2,128.75</b>		<b>ILLINOIS, \$145.00</b>	
Belvidere Auxiliary . . . . .	\$37 00	Chicago Auxiliary . . . . .	\$145 00
Englewood " . . . . .	5 00		
Morristown " . . . . .	131 25	<b>MINNESOTA, \$60.00</b>	
Montclair " . . . . .	400 00	Minneapolis Auxiliary . . . . .	\$60 00
Newark " . . . . .	348 00		
Orange " . . . . .	157 50		
Plainfield " . . . . .	1,050 00		

## FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

## FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

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